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VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

SEPTEMBER 1, 1956

Christian Labor Is the Performance of Work To the Glory of God (page 7).

OFFICIAL NAE ORGAN

Readers Say-

Interested in the NAE

To the Editor:

Recently someone sent me two copies of your magazine which I enjoyed very much. Many of the articles thrilled my heart as I read them.

I am an ordained minister in the West Virginia Conference of the Evangelical United Brethren Church and am holding a pastorate in South Parkersburg. For quite some time I have been alarmed about the spiritual condition and tendencies of our denomination. I have been hurt deeply by the influx of liberalism and worldliness within the Church. As you know our denomination belongs to the National Council of Churches and uses to a large extent the Revised Standard Version of the Bible. I am opposed to both and am trying to give my testimony concerning them. Recently I have been hearing much about National Association of Evangelicals and would like to know much more about this organization. Could you send me this information or else recommend someone else that I might contact. I would like to have a statement of faith and purposes, outline of organization, and list of members. Also, is it possible for a local Church to join?

I hope to be able to subscribe to your paper in the near future.

J. C. FOSTER, JR.

Parkersburg, W. Va.

Thanks for Correction

To the Editor:

In your July 15th *Action* magazine in the "Personalia" Theodore C. Murphy was mentioned as newly elected President of William Jennings Bryan University.

I believe the name is Theodore C. Mercer. My son-in-law has been there as a teacher having a year leave of absence to study for his doctor's degree in philosophy.

Enjoy your magazine and look forward to it.

ARTHUR D. BRUCE

Worcester, Mass.

He Is "Horrified"

To the Editor:

After reading your July 1 edition of *Action*, I'm horrified to realize any man would consider himself a Christian and print as true, such a story as you did about the Catholic Church in Colombia. Why is it you will preach against another man's religion? Why not spend that time instructing man to be Christlike? If you took the time to investigate the Catholic Church you would discover why so many millions of the world are Catholic.

You stated "the group celebrated mass on the spot, etc." If you knew about the Mass you would know that could be nothing but a lie.

I'm taking the liberty of sending you two books (there are dozens more). Won't you look them over? Before you print anything else against the Church why not discover for yourself if it's true? I did, and now after fifty years, I've found happiness in the one True Faith.

G. JOHNSON

Minneapolis, Minn.

[EDITOR'S NOTE: Mr. Johnson has been informed that we have the facts concerning the persecution of Protestants in Colombia and that one of our representatives is now there collecting further information to aid us in our efforts to protect our faithful workers against tyranny and oppression.]

Criticizes Fundamentalists

To the Editor:

Most of my life of sixty-four years I have listened to the Fundamentalist-Modernist argument, and for quite some time I have felt like taking a club and pounding Fundamentalists over the head in an effort to pound into them the fundamental fact that theological Fundamentalism isn't worth a hoot unless they face up to the Fundamentalism of the Great Commission and do all they can about it.

I've got more respect for a bunch of whiskey distillers who do a bang-up job of advertising their stuff, than I have for a bunch of preachers and church members who piously pretend to be burdened for the salvation of souls, but who are stubbornly set against doing anything that doesn't fit in the old traditional rut, and who deride advertising as "undignified"—which is a falsehood.

In industry we figure out the best way to do a job, and then get in and do it. Dr. Earl Kernahan won 158,000 people to Christ in fifty-two months in the 1920's by Gospel salesmanship — visitation evangelism. The Great Commission can be carried out successfully whenever preachers study methods as business executives do, and train their workers, and give their churches expert management.

Preachers are no worse than religious journels who are eternally talking up doctrine or theology or reporting the movements of the ecclesiastical machine, but never come up with a program of evangelism as big as the Great Commission. I seldom go to church, or read religious magazines because I'm fed up with their routine, and their unwillingness to face up to their job, and do something about it.

PAUL S. WHITCOMB

Gladstone, Ore.

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. **We believe the Bible to be the inspired, the only infallible, authoritative word of God.**
2. **We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.**
3. **We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.**
4. **We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.**
5. **We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.**
6. **We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.**
7. **We believe in the spiritual unity of believers in our Lord Jesus Christ.**

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A Christian Experiment In the Field of Labor

JOSEPH GRITTER

EVANGELICALS have not distinguished themselves with the labor issue in the United States. Protestantism in general has done a little better. Most churches suffer from a lack of real understanding of labor problems and it is undeniable that a degree of antagonism toward organized labor is to be found among them.

In recent years tens of thousands of men and women enrolled in the ranks of labor unions have been students in Roman Catholic "labor colleges." These magnified conferences offer a comprehensive curriculum based on Roman Catholic theology, particularly as exemplified in the papal encyclical on labor. It is impossible to estimate the wide influence which the Roman Catholic Church is exerting upon the labor movement. There is, however, a unique venture being made by evangelicals in the "Christian Labor Association of the United States."

The Christian Labor Association is an organization that "bases its program and activities on the Christian principles of social justice as taught in the Bible" (Const. CLA, Art 2). We are convinced that the only way to promote harmony and cooperation among employers and employees is through the application of Christian principles of life.

However, the CLA does not take the position that to live in accordance with Christian principles requires passive submission to whatever one's position may be. Instead it believes that Christian living demands aggressive opposition to all that is sinful. For that reason it states as its purpose—"The aim of the CLA is: To organize workers in trade and industrial unions, for the purpose of propagating, establishing and maintaining justice in the sphere of labor and industry, and promoting the material and moral interests of the workers through the practical application of Christian principles in collective bargaining and other means of mutual aid or protection" (Const. Art. 3).

Principles by which the CLA is guided are stated in the fourth article of the Constitution, and Objectives are given in the fifth. The CLA differs from other unions in that it bases its program and activities upon an unchangeable foundation, the Word of God. Furthermore, it gives recognition to divinely instituted authority which stands above all earthly power and organizations of man; it condemns class-conflict and advocates elimination of evils by reformative measures; it recognizes the interdependence of all men and their responsibilities toward one another and toward society as a whole; it champions settlement of differences by peaceful methods, and condemns the use of all violence, coercion, etc.

What CLA Believes

The Christian Labor Association believes in regard to—

Wealth: A more even distribution of wealth is necessary for the welfare of society.

Employer-Employee Relations. Employees should have a larger share in the control of the production and of the distribution of the goods which they have helped to produce.

Class-Conflict: Complete co-operation between employers and employees should be based on the biblical conception of equality, liberty and brotherhood.

Sin: Sin is the underlying basis of all discord between employers and employees.

Collective Bargaining: All working people should be members of labor organizations of their own choosing, and such organizations of workers should have the right of representation in the bargaining process.

Labor Strike: Labor problems should be solved through co-operation, mediation and arbitration, and a strike sanctioned only as a last resort.

Wages: The workingman has a right to demand that the actual profits of industry should be considered in the determination of wages, in so far as this is consistent with a safe margin of business capital-forming and capital turn-over.

Sunday Labor: No "unnecessary work" should be performed on Sunday; that is, work in which material gain for the employer (and to a lesser extent for the employee) is the only consideration.

Legal Workingday: State and federal legislations are necessary for the establishment of the eight-hour workingday as the legal workingday.

The CLA is fully recognized by the National Labor Relations Board and other Federal and State labor agencies as a bona fide labor organization. It negotiates contracts after certification as bargaining agent and seeks for the workers it represents the same conditions of employment which other unions obtain for their members, if these conditions are not in conflict with Christian principles. It adds to its agreements certain clauses which other unions would condemn, such as, that the union will not try to usurp the authority of the employer, will assume full responsibility to fulfill its obligations, will not interfere in any way with normal operations before or during a dispute, and will not strike unless the employer refuses to abide by an arbitration award. The CLA will not use any kind of pressure upon employees to compel them to join, hence condemns the one-union closed-shop contract. It does not believe that all employees ought to be organized, but would leave them entirely free to choose their own organization, and believes in inter-union recognition of one another's memberships, and would welcome proportionate representation of unions on bargaining committees. Conscientious objectors to membership in any union, the CLA would leave strictly alone. It demands that a man's loyalty to what he believes to be the will of God for his life be fully honored.

Membership in the CLA is open to all who pledge adherence to its basis, aims, principles and objectives. Although the CLA is a Christian organization it does not demand church membership as a requirement for affiliation and does not require membership

in or adherence to any particular church. It cannot do that—even if it wanted to, which it does not—because it would then discriminate on the basis of religion, and it could not then be recognized as a bona fide labor union. It has been criticized because it opens itself to infiltration of men who do not believe in the Christian principles which it seeks to apply. That is true. But, the danger is not very great. The experience of CLA has been that those who do not believe in the principles want nothing to do with it.

The CLA is a small organization. Not many people are interested in its principles, especially the ideas concerning the recognition and promotion of the rights and welfare of the employer as well as of the employee. And its insistence upon honoring the Lord's Day, its opposition to the closed shop, etc., does not appeal to many workers. There are here and there small groups who are interested and who have formed organizations and have succeeded in negotiating contracts without any serious dificulty. Much depends on the caliber of the Christian workers in a plant.

The CLA may not be the final answer of evangelicals to the labor problem, but it deserves the careful consideration of all and a fair chance to prove itself.

Are Labor Unions Justified?

W. ROY HASHINGER

BY means of Men, Management, and Money, bread is made available to the people in America. It is well to keep in mind that it is not men alone, nor money, nor management, nor any two of these, which provide physical sustenance, but rather all of them working together. When any one ceases to function, our economic system is crippled and the welfare of all is in danger.

A unique and significant characteristic of economic society is that it functions through organizations. It is a common and accepted practice for each economic group so to organize. We have organizations representing the basic resources, such as petroleum, steel, coal, and sugar. We find organizations in the business and professional fields, such as business in the Chamber of Commerce, manufacturers in the Manufacturers' Association, bankers in the Bankers' Association. Teachers, physicians, lawyers, all have their professional organizations. It is assumed that these hundreds of organizations are an essential part of our economic society. confronted with a changed economic pattern. This changed pattern reveals three aspects:

(1) A change from economic self-sufficiency to that of economic dependency. The individual no longer produces, in his own home, with his hands, his brains, and his initiative, the means of a livelihood. These essentials are now produced outside the home and the family. The family income is no longer wrought in the home by all members of the family but is won outside the home by the wage earner.

(2) A change from handicraft to machine-craft. Technology has centralized industry. Machines now produce the family clothes, food, and shelter.

(3) A change from individual to corporate ownership. Mass production, specialized skills, and assembly lines have replaced the old blacksmith shop of our youth.

These changes have made it necessary for the laborer to organize so he may bargain through his representatives with representatives of industry. In our changed and highly organized industrial economy, labor unions do serve a distinctive need.

Contribution of the unions to our economic society is two-fold; they protect the worker and stabilize our economic order. Labor unions act as a medium through which individual workers as a group may bargain with management. They seek to improve the conditions under which men work. They protect the individual from unjust and oppressive management. They act as a clearing house through which labor may express its views. They seek to keep the family income on a par with increasing living costs.

As a stabilizing influence, labor unions keep before the public the welfare and importance of the worker in our social and industrial life. They help raise the standard of living in America. They provide for a more equitable distribution of wealth. They create greater consumer power.

These contributions to both the individual and our economic order are not to be underestimated or ignored in the face of our changing economic pattern. More than we realize or at times are willing to admit labor unions, in spite of their shortcomings, have made a real and constructive contribution to American culture.

The church through its leaders and its rank-and-file members can study the principles, purpose, and function of labor unions in our changed industrial system. We might frankly study the answers to such questions as follows: Just why have labor unions been established? What is their value in our present economic-industrial order? Can we aid them in producing a better leadership?

Can men as individuals bargain alone today in our corporate business world? What security do the family and the home have today if the wage earner lacks a representative to speak in his behalf? Does the income of the church fluctuate with the ups and downs of our economic life?

Jesus never failed to face the problem of human need. He censured those in power who exploited the underprivileged and unfortunate. Can the church do less today?

Our type of culture seems to demand and justify the organization of workers, both skilled and unskilled, as the best procedure through which they may secure, defend, and advance their inherent rights in a highly centralized and closely organized industrial order.

Prelude to Tyranny in Church and State

ERIC EDWIN PAULSON

WORDS such as "liberty" and "freedom" have been so long bandied about by politicians and spokesmen for special interest groups as to be bereft of much of their meaning. Still they are vital objectives for which peoples and races are yearning and ready to make any needed sacrifice, as were the statesmen and patriots whose love of liberty moved them to bring our great nation into being. That this freedom, obtained by our founding fathers at so great cost, is a heritage forever made secure may be an unwarranted assumption on our part. That the price of freedom is eternal vigilance is no convenient and shallow expression for the exclusive use of political spellbinders on the rostrums of National conventions. Because of a conviction that there are unmistakable signs of tendencies and movements which may ultimately deprive us of our accustomed freedom, this article has been prepared.

While it is generally believed that both the sources and safeguards of political freedom are to be found in the teachings of Moses, the Prophets, Christ and the Apostles, it is not nearly so certain that those making such affirmations know why they are true. Volumes have been published to prove that the freedom and cultural enlightenment which the Western world has enjoyed stem from the Hebrew-Christian tradition. Yet comparatively little has been written to indicate why and how the body of truth contained in this tradition has been the dynamic cause of such a splendid effect. It is not necessary to furnish an elaborate argument to support the thesis that the Hebrew-Christian Scriptures provide both the source from which our liberties stem and the principles which serve to support them. Rather we shall examine a few sentences from the lips of Jesus which furnish a concise summary of all these Scriptures.

The eighth chapter of the Gospel of John provides a record of what took place when Christ came to the representatives of the Jewish nation with an offer to set them free. However, the nature of the freedom Jesus offered them was not the kind they were willing to receive. In contrast their ultimate goal was the restoration of their nation to the glory and the grandeur enjoyed under David and Solomon. They were convinced that this desired end would be achieved by the sudden appearance of the Messiah, who would bring it about by a demonstration of supernatural power. Jesus tried to make them see the need of moral redemption as a prerequisite for political freedom. In the controversy that followed the Lord sought to make them understand that only so far as men are free from the dominion of evil are they ready and capable of governing themselves. Although we do not find in this passage a specific reference to the fact that Israel had been deprived of her freedom because of her failure to adhere to the moral and spiritual principles so clearly stated by Moses and the prophets, yet this is obviously implied in the argument advanced by the Lord. Jesus was stating a truth that can be sustained, not only by Scripture and history, but by the findings of modern psychology as well, namely, that men are capable of self-government only to the extent that they are free from the thraldom of superstition, ignorance, and evil moral principles.

The coming of Jesus Christ into the world of man was primarily for the purpose of making him capable of being free to do what is good, right, just and godlike. Paradoxically, Christ calls men to become slaves in order that they may be free. This is clearly the meaning of the words, "If the Son shall make you free, you will be free indeed," when studied in the light of their context. Previously Jesus said, "You will know the truth and the truth will make you free." In John 14:6 Jesus said, "I am the way, the truth and the life." By such statements we understand that Jesus claims to be the very personification of truth, and for that reason He can make men free. Many educational institutions have seen fit to inscribe on the gates or foundation stones of their buildings Christ's words, "Ye shall know the truth, and the truth shall make you free." The implication of these words so employed is that such schools are prepared to furnish students with a body of knowledge, which, if used aright, will enable them to obtain true freedom. This is obviously a glaring misuse of the Master's words for it is only as the Redeemer of men from the guilt and power of sin that Jesus and the truth He taught can make men free. As such these words of Christ are the very foundation stone of our liberty.

This truth is the heart of the Christian Gospel. It is the keystone of the historic Christian faith. Moreover, it was the fearless proclamation of this message that brought the Church into being. The glorious purpose in the Divine Mind for the Church was that it might be composed of free men held together by a supreme love for its Head and a mutual love of one member for another. In the outworking of this relationship we witness the fulfilment of the moral law, namely, that redeemed men are to love God supremely and their neighbors as themselves. The Lord of the Church never intended that it should be held together and be governed by clerical orders varying in authority with the importance of the office to which each one is appointed. According to the New Testament the officers of the early church were selected by virtue of their spiritual endowment, knowledge, character, and natural gifts. Not even the Apostles, whose office gave them special authority, sought to control their fellow believers by exercising powers vested in their office. Motivated by love and a desire to edify the flock over which God made them leaders, they did not find it necessary to enforce such authority by an ostentatious display of rank. However, it was not long till there appeared within the framework of the Church those who desired to lord it over their brethren. That this was a dangerous development anticipated by Christ and the Apostles is clear to any careful student of the New Testament. This is seen in such passages as Matthew 23:1-12 and 1 Peter 5:1-5. Here Christ reminds His disciples that they

are brethren and that He alone is their Head, and the Apostle Peter instructs the elders to govern by example rather than by the arbitrary use of power. What pressing need there is for the Church of Jesus Christ to restudy such passages in the New Testament today!

The problem is not one that is peculiar to denominations governed by episcopacies or other strongly centralized ruling bodies. The works and corrupting influences of the Nicolaitans (Revelation 2:6, 15) are becoming apparent even among bodies whose form of government has been for the most part congregational. But some will ask, "Why are you alarmed over such developments? Are not all these changes taking place in the interest of increased efficiency?" Doubtless this is true in many instances but unfortunately there are always a number of ecclesiastical manipulators who find justification for assuming unwarranted authority on such ground. It was quite possible that even Diotrephes (3 John 9), who caused the aged apostle much anguish of heart, felt that his own motives were pure and that his actions were beneficial to the church.

Protestants have long prided themselves as being members of a movement which has developed free and vigorous personalities. They have been ready to claim credit for making a most significant contribution to the spread of popular government. But what is it that is taking place within Protestantism which seems to be making it less and less influential as a beneficent savor in modern society? It is the presence of fear. This fear that is hanging over mankind as an ominous pall is only in part the result of the discovery of weapons of destruction threatening the very existence of human society. It is a fear which prevails among men within groups and communities who are allegedly working together for the good of all their constituents. This fear is indeed "the fear of man which bringeth a snare" (Proverbs 29:25). This fear is robbing the individual of the right to think and act in accord with his noblest insights and highest convictions. It is a most vicious thing for it deprives men of such basic qualities as honesty and independence and is therefore as destructive to personality as an unchecked fever is to the human organism. There is evidence of the spread of this fear on all levels of our national life reaching down from the halls of Congress to the monthly meeting of village school boards. It is all around us as an insidious disease which reduces men possessing potentials for statesmanship to the proportion of sniveling politicians.

The Christian Evangel alone has the answer to the problem of fear. Yet the Church, the divinely appointed custodian of the Evangel, has itself fallen victim to fear. While many leaders in the Christian Church express concern over the growth of statism and the development of mass movements at the expense of individual liberty, these same people frequently lend their influence to the spread of an ever-expanding ecclesiasticism which is more and more serving to reduce both clergy and laity to a state of savorless innocuousness. The summary treatment given to men daring to voice opposition to the obviously machine-directed procedures in Church bodies is far more cruel and unrelenting than that afforded non-comformists in political parties and labor unions. Scores of illustrations can be furnished to prove this statement, but one or two will suffice. A man who was having rough going within his denomination despite his apparent good standing with both leaders and individuals of his group was bluntly told: "It does not do your cause any good to be friendly with that fel-

low." "That fellow," in whose direction the speaker was leveling an accusing finger, was a sincere man of God who had dared to speak openly against measures sponsored by the machine. It is plain that when such a spirit dominates the life of a Church body it ceases to be truly Christian or even humane. Such actions and attitudes indicate that these men no longer regard as basic Christian beliefs, and therefore binding upon their consciences, those expressed in the parable of the Good Samaritan. Another case in point is that only the occasional use of the secret ballot helps to reveal the true feeling of the rank and file members in a Church body. The pastor of a large city church, who is known far and wide for his domineering manner and readiness to treat with contempt all who dare to oppose him, was placed in nomination for a commission which might have made it possible for him to have become a candidate for the highest elective office of his denomination. However, when the vote was taken it was found that this man had received but the barest fraction of the votes cast. All of which proves, that if the majority of the members of this Church court were not under the soul destroying dominance of fear, they would have long since risen up in a body and once for all placed this self-constituted pope in his proper place.

The inability of the Church to make its case clear and acceptable to those outside the Christian community has not been so much a result of the lack of oratorical and literary skills as of the failure to translate into actual living truths the beliefs that it has continuously enunciated. This being so the Church must be ready to assume a large share of responsibility for the conditions which prevail in society today. Men of marked ability and personal charm who could have done much to stem the tide of worldliness and secularization within the Church have failed to speak and act positively for fear of losing ecclesiastical standing and influence. Unlike the apostles they have been more concerned about obeying men than God. Far too often men are afraid to appear at Bible conferences which do not have the endorsement of denominational leaders. They will not be seen in conversation with a brother minister who may have engendered the wrath of officialdom by showing a degree of independence in speaking and voting in Church councils. Missionaries, home on furlough, are censored by their boards for accepting speaking engagements in churches not of their denomination. All such things are being done by men who travel far and wide in the interest of ecumenicity and such organizations as the World Council of Churches. How ridiculous shall we become?

But what does all this have to do with the theme of this article? Much in every way. If Arnold Toynbee's thesis, "Man Owes His Freedom to God" (*Collier's*, March 30, 1956) can be sustained what are the responsibilities of the Church for the maintenance of freedom? What precautions should the Church take to avert the loss of this God-given freedom? Since the Lord of the Church has stated that He alone can make men free what are the immediate problems with which the Church must be faced? Few questions with greater consequences can be posed for our time. If full and adequate answers to the queries are to be found the Church must be willing to deal honestly and realistically with the

(Continued on page 16)

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio, U.S.A.

The Christian and Labor

Again the observance of Labor Day reminds the nation of the dignity of labor. The Christian citizen perforce looks at labor from the viewpoint of God's Word and it may be well, in a world which is so prone to think in humanistic terms, to restate the Christian viewpoint.

Christian labor is the performance of work, not only as a means of making a living, but to the glory of God and the well-being of humanity. As in all things, the Christian puts God first in his work.

In the beginning God gave man a mandate to subdue the earth and have dominion over it (Gen. 1:28). God provided all the inexhaustible riches in the earth. God gave man the ability to discover them, process them and use them for their intended purposes. Thus we each in our own way make our contribution to human culture and build a civilization which reveals the infinite wisdom, power and goodness of God. All laborers, working within His will and purpose, are workers together with God. Herein lies the real dignity of labor. Every Christian laborer can pray with Moses, "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Ps. 90:17).

Certain obligations rest upon the laborer, if he is a Christian. First of all, he should work with *thankfulness* that he is able to labor and thus serve God and his fellowman. Second, he should be *diligent,* working as consistently and as well when he is not being watched as when he is "on his own." Third, he should be *skillful* in whatever he undertakes, seeking always to improve the service he renders. Fourth, he should have *respect for his superiors* and *love for his fellow workers* (Eph. 6:5-8; Col. 3:22-25, Titus 2:9, I Pet. 2:18).

Conversely the worker has certain rights and privileges under God. He must receive a just reward for his services from his employer. He should cooperate with his fellowworkers for the improvement of working conditions and the proper adjudication of wrongs.

It is unfortunate that in a world which is far from Christian, situations arise that make it difficult for the Christian worker to practice his religion in industry. Yet, whatever the problem, he should conduct himself in a spirit of utmost goodwill, remembering that class hatred, and the doctrine of the inevitability of class struggle between capital and labor, is not from God but from the devil.

May our Christian workers be the salt in this sodden world, using their influence to promote the cause of righteousness, justice, progress and peace in American industry.

How to Convert Nobody

Too much modern preaching is designed to please everybody, offend nobody and send people home feeling that "day by day in every way they are getting better and better." Such preaching never converted a single soul nor changed and transformed a single life.

The great Evangelist Charles G. Finney must have known many demogogic pulpiteers in his day. One day when his soul was burdened with the ineffectiveness of current preaching, he sat down and wrote this ironic classic which applies to our day with remarkable aptness:

TEN RULES FOR CONVERTING NOBODY

1. Let your supreme motive be popularity rather than salvation.
2. Study to please your congregation and to make a reputation rather than to please God.
3. Take up popular, passing, and sensational themes to draw the crowd, and avoid essential doctrines of salvation.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
5. If asked, "Is it wrong to dance, play cards, or attend the theatre?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."
6. Preach on the loveliness of virtue and the glory of Heaven, but not on the sinfulness of sin and the terrors of Hell.
7. Reprove the sins of the absent, but make those who are present pleased with themselvs, so that thy will enjoy the sermon and not go away with their feelings hurt.
8. Make the impression on worldly church members that God is too good to send any one to hell, even if there is a Hell.
9. Preach the universal Fatherhood of God and the brotherhood of man so as to show that no second birth is really needed.
10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."

Another, speaking under inspiration of the Holy Spirit once said: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn their ears from the truth and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

National Sunday School Week

"Building With the Bible Through the Sunday School" is the theme for National Sunday School Week, September 30-October 7.

This special observance is an opportunity for the church to make the surrounding community more Sunday School conscious.

Special parent-teacher meetings, workers' conferences, youth meetings, and the regular services of the church can all be challenged with a greater emphasis on the use of the Word of God.

The National Sunday School Association has a beautiful two-color church bulletin depicting the theme, "Building With the Bible" and also a sample packet of materials helpful for the observance of this special week. Write to them at 542 South Dearborn, Chicago 5, Illinois.

Special (RC) Interests

Anyone close to the scene of national legislation is aware that the final days of Congress are dominated by log rolling and horse trading.

"You roll my log and I'll roll yours" —"You push my bill and I'll push yours." But in the midst of this maneuvering special interests which under any kind of extensive consideration would not be found to be in the national interest, often get a boost. Bills become law which have not had the kind of attention or the kind of consideration which the people back home may well expect their legislators to give any measure.

So it was with a bill to give the Catholic Church some eight million dollars for their work in the Philippines.

The bill was introduced by Mr. McCormick of Massachusetts, the House majority leader. It became fairly well-known in Congress that Mr. McCormick was willing to use all the pressure of his position to enact this legislation. His interests were given heed by the members of the House Interstate and Foreign Commerce Committee and the bill passed the House.

A few hours before Congress adjourned assurances were given that no action would be taken on the Senate side. Then suddenly on the final day the bill was brought to the floor of the Senate by the chairman of the Senate Judiciary Committee. Before most legislators knew what was transpiring the bill had passed by consent.

The bill provides for payment (based on Philippine war claims) by the United States to certain religious organizations having work in the Philippine Islands and having a counterpart in the United States. Formerly such payments had been authorized only to US organizations. This legislation provided for payment to a US organization while the claims themselves may be based on war damages of any religious organization working in the Philippine Islands.

Surveys had shown that the bill would provide for some eight million dollars in awards to the Roman Catholic Church, but only about thirty-four thousand to other religious organizations.

Immigration Bill Fails

On July 27, the final day of Congress, there was a "last ditch" attempt to liberalize US immigration law and to slice away national origins quota system.

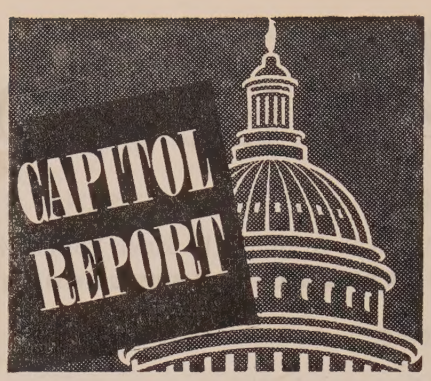
The measure succeeded in passing the Senate but failed to get the approval of the House and the matter died in the final moments of Congress.

The final attempt to liberalize immigration law was led by Senator Arthur Watkins of Utah and Senator Everett Dirksen of Illinois.

Dr. George L. Ford had made a timely appeal to the Illinois Senator to stay action on liberalizing immigration.

The last-minute legislative maneuver was in the form of amendments to admit 350 Basque sheepherders to the United States.

The most controversial amendment was the fifth one which would redistribute the unused quotas provided for in present laws. In effect this would be a move in the direction of destroying the national origins quota system.



NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

The national origins system provides that quotas for immigrants to the US be distributed in proportion to the national origins of the American population based on the 1920 census.

Redistribution of the quotas would largely favor the southern European nations, especially Italy. Unused quota numbers of the northern European nations would be awarded to the oversubscribed countries. There has been tremendous pressure to adopt these measures, particularly from population blocks of foreign nationals in the US.

One Capitol Hill observer close to the legislative scene stated that this is "the beginning of the end" unless the American population as a whole begins to show its approval of the basic concept of the present immigration laws.

No Treaty Withdrawal Now

The State Department has refused to withdraw from the Senate the proposed Haiti Treaty which has been pending ratification. The Department had been asked to withdraw the treaty "until such a time as the usual provisions for religious liberty can be inserted." This request was submitted by the Washington office of NAE.

The State Department said that the Haiti Treaty "had become controversial" and it recognized the fact that the Senate, seeking an early adjournment, was pressing to dispose of its heavy load of urgent legislation.

The Department of State communication further added that the treaty "remains before the committee for such disposition as may be decided upon during the next session."

The NAE has taken the position that omission of religious liberty clauses in the Haiti Treaty would set a precedent for similar omissions on any treaty negotiated with such countries as Spain and Colombia.

Late in the past session of Congress the Senate Foreign Relations Committee indicated that it had no intention of ratifying the Haiti Treaty. It was quite certain that the omission of provisions for religious liberty was the major point of controversy.

The Literature Situation

On the final day of the Eighty-fourth Congress, Patrick J. Hillings of California introduced a House Resolution providing for a five man committee to study the problem of pornographic literature.

Needless to say, it was not introduced in time for House action, but Mr. Hillings has stated his intention to re-introduce this resolution when Congress again convenes in January. Mr. Hillings' interest in this matter grew out of an exchange with the Defense Department on the sale of salacious materials to servicemen overseas.

If the resolutions were put into effect it would provide for a study in three major areas:

1. Within the US Armed Forces.
2. Imports of pornography from foreign countries.
3. Use of the US mails to distribute pornographic materials.

It also provides that the committee make recommendations as to legislative steps to eliminate publication and distribution of pornographic materials.

Representation Allowance

The NAE has asked the State Department to state whether or not it feels the service of alcoholic beverages is essential to the conduct of foreign relations.

The question of the service of alcoholic beverages arose in connection with the State Department's request for a one million dollar representation allowance. Several members of Congress have charged that a major part of this allowance is used by diplomatic personnel for the purchase of alcoholic beverages.

In previous correspondence with NAE the State Department had stated that "alcoholic beverages when served are usually not the major item of expense in the cost of entertainment," and that "the cost of food, soft drinks and service add up to a greater amount than any alcoholic beverages served."

In subsequent communication with the State Department, Donald H. Gill, Assistant Secretary of Public Affairs, stated that NAE is "not interested in handicapping US foreign service personnel in the conduct of diplomatic relations, but we do believe that a considerable portion of the American people would feel that the service of alcoholic beverages by US diplomatic representatives is not in the best national interest."

In concluding Gill asked if the State Department "would object to legislation which would bar the use of the representation allowance for the purchase of alcoholic beverages."

Passport Policy Reversed

After many months the Spanish Government has relented. Spanish officials recently issued a passport to Rev. Jose Martinez. Martinez had applied for his passport in order to attend the World Evangelical Fellowship in Providence R. I.

For many months the Spanish Government had failed to issue the desired passport, on the grounds that it was not general policy to issue passports to Protestant ministers. Two Baptist ministers had been refused passports a year ago when they had desired to attend the London meeting of the Baptist World Alliance. Approaches had been made to diplomatic representatives of the Spanish Government in Washington and in London.

On July 27 Spanish officials finally issued the passport.

EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

—DENOMINATIONS—

Golden Anniversary Date Observed by Pentecostals

LOS ANGELES—The Golden Anniversary of the famed Azusa Street Mission Revival will be celebrated September 16-23 at Angelus Temple here—one of the largest full gospel church auditoriums in the world. Its radio equipment, its prayer rooms and other facilities will be given over to a four-meeting-daily program led by the greatest prayer and pulpit leaders of the full gospel movement. Churches everywhere are being urged ao observe "Azusa Week" September 9-16, prior to the central meetings.

Back in 1906 an all-important event took place in an old two-story building at 312 Azusa Street in Los Angeles. Some of the men who are giving impetus to the "Golden Anniversary" celebration were present at the "Azusa visitation." Here, in part, is how they tell the story:

An almost unknown Holiness preacher from Houston, Texas. Rev. J. W. Seymour, stopped off to hold a meeting in Los Angeles. An upper room of the old structure at 312 Azusa Street had been cleared of junk and building materials to make way for the meetings. The power of God fell upon praying saints; seven received the Baptism with the Holy Spirit; the shouts of praise were so tremendous that it made an uproar similar to that of the day of Pentecost. It was soon noised abroad that God was blessing His people with a gracious visitation. Ministers of every denomination came from everywhere to see what was going on, then went out to create churches which later grew into the Pentecostal organization of today. In the nearly four years of the visitation, men and women came, received, and then went to scatter the word to the ends of the earth.

For some time now a group of Pentecostal Christians has been gathering each Wednesday in an all-day prayer and committee meeting planning an old-fashioned, soul-stirring, Spirit-seeking, four-meeting-a-day observance of the outpouring of the Holy Spirit on the saints who met at the old Azusa Street Mission in 1906. Among the speakers who will take part in the "Preaching Schedule" are: Dr. Rolf K. McPherson, Rev. John Richey, Rev. Tommy Hicks, Rev. Gordon Lindsay, Dr. Howard P. Courtney, Rev. Cecil Poole, and Rev. A. C. Valdez, Jr.. On the day before the close of the celebration, the afternoon service will be given over to Rev. A. C. Valdez, Sr. and original Azusa Street Mission Members, followed by an evening program in charge of the Full Gospel Business Men's Fellowship.

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United Presbyterians Agree Comply With Egyptian Law

PHILADELPHIA — (RNS) — Officials of three United Presbyterian Church bodies participated in reaching a decision at Alexandria, Egypt, to comply with a new Egyptian law requiring Christian schools to teach the Islamic religion to their Moslem students.

A statement of the denomination's Board of Foreign Missions said the three agencies faced the alternative of complying with the law or losing the schools as Christian institutions through their being taken over by the government. In the face of such a choice, it added, one of the chief considerations leading to the decision taken was a conviction that the 4,000 pupils of Christian parentage enrolled in the eleven schools operated by the Church's American Mission in Egypt "should not be deprived of the privilege of a Christian education."

The statement listed among other considerations: Belief that both Christians and Moslems in Egypt would recognize that the decision was made to comply with the law of the land and did not in any way reflect a belief in Islam.

Report Favors Accord With Missouri Synod

MILWAUKEE, Wis.—(RNS)—Continuance of relations with the Lutheran Church-Missouri Synod was recommended by the standing committee on union of the Lutheran Joint Synod of Wisconsin in a report read at the biennial meeting here of the latter's southeastern district.

Because of a doctrinal dispute that had developed, the Wisconsin Synod recently threatened to withdraw from the Evangelical Lutheran Synodical Conference of North America to which it, the Missouri, and other Synods belong. The union committee's report reviewed the actions of the June convention of the Missouri Synod at St. Paul, Minn., and said the committee was pleased by the Missouri Synod's decision there to refuse to join the Lutheran World Federation.

"We are of the opinion that our synod ought not to close the door to further discussion," the committee report said, adding that the military chaplaincy, scouting, and prayer fellowships were the remaining issues between the two synods.

Melish Affair Has New Slant

LONG ISLAND, N.Y.—The Melish Affair took a new turn when delegates meeting here for the annual convention of the Protestant Episcopal Diocese voted 6 to 1 for an amendment to the diocesan canon law, in which the Bishop is now permitted to appoint a priest as vicar of any parish whose pulpit has been vacant for one year. While the amendment is not retroactive, it can be put into effect next year.

Rev. William H. Melish ,who has been repeatedly accused of having pro- Communist leanings, had successfully resisted all attempts (including Supreme Court action) at any ouster of him from his temporary post as supply priest at Holy Trinity Church in Brooklyn.

UNITED ACTION—

NAE Eastern Region Holds Summer Meeting

CANANDAIGUA, N.Y.—A Summer Conference for Christian Workers was conducted by the Eastern Region of the National Association of Evangelicals at Canandaigua, New Your, August 4-11. The conference was held at the LeTourneau Christian Camp, with R. G. LeTourneau bringing the message on Sunday August 5.

Mornings were devoted to instruction, with evening inspirational messages by such leaders as Dr. Russel G. Jones, First Baptist Church, Bloomfield, N.J. who is Eastern Regional President; Dr. George L. Ford, Executive Director of NAE; Mrs. Merrill C. Tenney, President of NAE's Women's Fellowship, and Rev. A. S. Taylor of Williamsport, Pa., Eastern Regional Director.

Spiritual Unity Theme In "NAE Week" Emphasis

WHEATON, Ill.—"NAE Week" will be observed in evangelical churches throughout America October 21 to 28. The theme, "Spiritual Unity in Action," will emphasize the work of the National Association of Evangelicals in promoting the evangelical cause.

An example of how the NAE serves is seen in the case of church extension.

FROM THE EXECUTIVE

Director's Desk

In many communities evangelicals have no voice or influence—but it need not be so. Bible-believing churches can have an influence far beyond their expectations in radio and television, church planning, press relations, youth guidance, welfare and many other matters.

The answer is a local evangelical fellowship affiliated with the National Association of Evangelicals. It gives evangelicals a united voice in their own community and through the national affiliation the dignity and influence of the total movement. It does not interfere with the work of the churches but it does establish a Bible-centered statement of faith as the basis of cooperation without compromise or regimentation.

Such a fellowship can be established in any area, but someone must take the lead. Perhaps you are the one. You may have without charge a brochure which tells how to proceed by writing to the headquarters office of the NAE at Wheaton, Illinois, or to one of the regional offices listed on page 15 of this magazine.

GEORGE L. FORD

Executive Director, National Association of Evangelicals

In recent years Councils of Churches, national and local, have exercised considerable control of church location in new and redeveloped communities. Evangelical churches have often found difficulty in acquiring building sites. The NAE has participated the last two years in meetings of the American Institute of Planners resulting in a new appreciation by planners of the evangelical viewpoint. Planners have since indicated their desire to provide freedom of choice in granting church locations. The Commission on Evangelism and Church Extension of the NAE is continuing an aggressive program for maintaining this freedom. This is just one of the many reasons why Bible-believing churches should back the NAE in every way possible.

Churches planning to observe "NAE Week" should write to their regional office or the headquarters office in Wheaton, Illinois, for free material, including bulletin covers or inserts, descriptive folders, offering envelopes and a pastor's handbook of information.

RADIO - TV

Weekday Gospel Program Dropped by Radio Station

PHILADELPHIA—(RNS) — Evangelicals here are concerned because a weekday morning gospel program will be replaced by other programs early next year. The hour-long Morning Cheer broadcast, conducted for the past twenty-five years by Pastor George A. Palmer, has been advised by radio station WIBG that it will not be permitted to purchase time after the end of the year.

The broadcast, heard in portions of Pennsylvania, New Jersey, New York, Maryland and Delaware, provides a devotional and missionary program which has become part of the daily life of many evangelicals in the area it serves. (Morning Cheer listeners in recent years provided the funds necessary to build and equip Rimmer Memorial Hospital in Quito, Ecuador, first evangelical missionary hospital in that country.)

There is apparently no anti-religious motive behind the station management's unpopular decision. A representative declared it to be the result of "a realignment of program scheduling to meet the changing pattern of radio listening."

Sunday programs on WIBG, almost exclusively religious all day with many evangelical sponsors, are not affected by the decision, but the daily Pinebrook Praises program conducted by Evangelist Percy B. Crawford will also lose the daily half-hour spot immediately following Morning Cheer.

Women's Program Joins Mennonite Broadcasts

HARRISONBURG, Va. — The women's radio broadcast known as the "Heart to Heart Program" affiliated recently with Mennonite Broadcasts, Inc., which originates at the new headquarters for Mennonite Broadcasts located north of here. The program, now heard over twenty stations in Pennsylvania, Ohio, Virginia, Vermont, Indiana, Mississippi, Iowa, Kansas and Oregon, features talks dealing with home and child life which are printed for distribution to interested persons of the radio audience.

Mennonite Broadcasts, Inc., is the new name under which the following programs (with "Heart to Heart" the most recent addition) are sponsored: Mennonite Hour, Luz Y Verdad (Spanish) and The Navaho Bible Hour.

PRESS

Zondervan Brothers Celebrate Anniversary

GRAND RAPIDS, Mich.—P. J. and B. D. Zondervan, partners in the Zondervan Publishing House here, are celebrating their twenty-fifth anniversary in the religious book publishing business this year. They have named October 1-6 as the official anniversary week.

The brothers began their successful career in a bedroom of their parents' farm home in Grandville, Michigan, in 1931. Since that time they have made many outstanding contributions to the field of gospel literature. By the end of this year they will have printed a total of about 1,700 new books and classic reprints.

Evangelical Trend Noted in Mercury

NEW YORK CITY—*American Mercury* which, under the literary regime of its late editor, H. L. Mencken, had a reputation of being anti-religious, has recently shown signs of favoring Christianity. An article on juvenile delinquency written by Jack Wyrtzen, evangelical youth evangelist, appeared in a spring issue; and a paneled box was observed in another number with the *Mercury* suggestion of two candidates for the American presidency and vice-presidency: J. Edgar Hoover and Billy Graham.

New Facilities Opened For Gospel Trumpet Co.

ANDERSON, Ind.—The remodeled and expanded Gospel Trumpet Compony building here was opened in a service of rededication during the Anderson Camp Meeting this summer.

The construction program, which began late in 1954, provides the publishing house with a new retail store two and a half times larger than the former store; two three-story office wings to the old building, and a large second-floor office over the composing room. General offices include accounting, Warner Press, Triumphant Art, retail sales, editorial, commercial service and other departments.

In the annual meeting of the Gospel Trumpet Company, Dale Oldham was re-elected to the Company board of directors and in subsequent meetings was re-named chairman of that body.

WORLD-WIDE

Senator Carlson Again Heads ICCL

THE HAGUE, Netherlands—(RNS) —Sen. Frank Carlson (R.-Kans.) was re-elected president of the International Council for Christian Leadership at its annual meeting here.

Laymen from twenty countries attended the sessions which were opened by Princess Wilhelmina, dowager Queen of the Netherlands, who is honorary president of the international organization.

Rep. Brooks Hays (D.-Ark.) was elected vice-president for the Western Hemisphere. Other vice-presidents elected were Dr. Charles Malik of Lebanon, Sen. Edward Michelet of France, and John Henderson, a member of the British Parliament.

The ICCL sponsors prayer breakfast and luncheon groups for businessmen, educators and political leaders in many cities throughout the world. The movement was launched by Dr. Abraham Vereide, the organization's secretary general, in Seattle, Wash.,

about twenty-five years ago. World headquarters are now located in Washington, D.C.

Ten Commandments Are Vital to Survival

WASHINGTON, D. C.—(RNS)—A Senate concurrent resolution calling upon the United States to perpetuate "renewed observance" of the Ten Commandments throughout the world was introduced by Sens. Styles Bridges (R.-N.H.) and Earle C. Clement (D.-Ky.).

The resolution, which was referred to the Senate Committee on Foreign Relations, declared that a return to strict observance of the precepts of the Decalogue was "never more vital to our survival and continued civilization" than today when "the basic principles of man's ethical conduct towards his fellowman have been cast aside throughout much of the world."

As the "primary moral force" behind Christianity, Judaism and Islam, the Ten Commandments should be reaffirmed by nations and by individuals as the "ethical code governing the lives of men," the resolution said.

Religious Discrimination Scored in US Resolution

WASHINGTON, D.C.—(RNS)—The Senate unanimously adopted a resolution declaring the State Department should avoid agreements with foreign countries that practice religious discrimination against American citizens.

In all negotiations between this country and other nations, the resolution said, "every reasonable effort should be made to maintain the primary principle" of no discrimination.

Although aimed specifically at current discrimination against American servicemen, diplomats and businessmen of Jewish faith by Saudi Arabia, the measure is of such broad language that it would apply to all countries at all times.

New Type of Coexistence Advocated by WCC Leaders

ARNOLDSHAIN, Germany—(RNS)—Dr. Hans Iwand of the University of Bonn said here an East-West coexistence that will be "like a good marriage" is necessary for real peace in the world. He spoke at a conference on "The Responsible Society in National and International Affairs" sponsored by the World Council of Churches and attended by seventy Protestant leaders from both sides of the Iron Curtain.

Dr. Iwand compared the present state of East-West coexistence to "a bad marriage, a mere cohabitation."

"But there is another kind of coexistence," he said, "which is like a good marriage where it is clear each side needs the other, where one is not the other's adversary but enriches him. We must aim for the latter type of coexistence if the peace is to be real and not just a fragile armistice such as that which obtained between World Wars I and II."

Dr. Egbert de Vries, director of the Institute for Social Affairs at The Hague, Netherlands, said, "We are living in a divided world, but the bridge must be built from our side. If we do this, it will be our challenge; if we do not, it will be our judgment."

Among the Protestant officials from Iron Curtain countries in attendance were Bishop Imre Varga, president of the General Synod of the Reformed Church of Slovakia, Bishops John Peter and Albert Bereczky of the Hungarian Reformed Church, and Dr. Joseph L. Hromadka of Prague, Czechoslovakia.

World WCTU Convention Draws Large Attendance

BREMEN, Germany — The World WCTU Triennial Convention held here drew official representatives from more than forty nations—including fifty from the United States, twenty from Canada and Scotland, ninety from England and Wales, and ten from Japan. Mrs. John Forrester Paton, world president, opened the convention, and a welcome was extended by government and civic and women's organizations.

Featured on the program were panel discussions, conferences, devotions, dramatic presentations, film and film strip showings, speech contests, and exhibits from various countries. Two receptions were held—one at Breman and one at Bal Salzuflen, attended by high ranking officials of government and the German WCTU.

—EDUCATION—

New Canton College Plans Are Completed

CLEVELAND, Ohio — Architect's drawings have been delivered to Cleveland Bible College here, looking toward construction of the new buildings to be erected in Canton, Ohio. The new name of the school will be Malone College. Plans call for a group of buildings to accommodate administration offices, library, faculty lounge and offices, classrooms, laboratories, book store, music studios, dormitories and apartments, an infirmary, garages and maintenance shop.

"The construction of these buildings as a new site for the college makes one of the most important steps ever yet taken by the college," is the opinion voiced by Dr. Byron L. Osborne, president. The present facilities are being sold, with the option of retaining use of them until construction of the new buildings is completed.

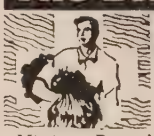
Anderson College Erects New Library

ANDERSON, Ind. — Construction is beginning on the new $545,000 Anderson College Library building, Dr. John A. Morrison, president of the college, announced recently. It is expected that the building will be ready for use at the opening of the 1957 fall term.

Recent grants for the library building fund have been received from the Eli Lilly Foundation, Indianapolis, the Woman's Missionary Society and the Laymen of the Church of God insurance organizations. The library will be named for Secretary of Defense Charles E. Wilson, a former Anderson resident and a benefactor of the college.

President Morrison announced too that negotiations are continuing for a government housing loan that would enable the college to build a new

The BIBLE BASIS of MISSIONS



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dormitory for women. He said that the school's facilities are being taxed to the limit—with 1,220 students last year and prospects pointing to an enrollment of 2,500 by 1970.

New Campus Is Acquired By Western Bible College

EL CERRITO, Calif.—Western Baptist Bible College and Seminary has recently acquired a new campus in a fine residential area here—in the Bay Area between Berkeley and Richmond. —which it will occupy at the beginning of the fall semester.

One building, a large, picturesque, three-story cement structure with a tile roof, provides excellent dormitory facilities, dining room, kitchen, library, music studios, lounges, and offices. Another, nearly new, contains a full size gymnasium with bleacher seats which can accommodate three hundred spectators, dressing room, and three classrooms. The third building will serve as chapel. In addition to the gymnasium, the campus affords facilities for outdoor recreation such as baseball, football, tennis and volleyball.

This fall marks the tenth anniversary of the founding of the Bible College. The first property acquired in Oakland was purchased for $37,000 and the student body numbered only 28. Last year 104 students were registered in the day school, and the new campus valued at $600,000 has been purchased for $200,000.

—ASSEMBLIES—

Southwest Christians Hold 29th Gathering

ALBUQUERQUE, N. Mex. — The Twenty-ninth Annual Convention of Southwest Christian Churches was held here at First Christian Church, August 21-23. Convention President Mortimer A. Hawk of Dodge City, Kans., brought the message on the opening night on the subject, "Who Is This King?"

Other speakers included Don Earl Boatman of Joplin, Mo., using as his topic, "Tools for the Kingdom"; Bob Cox of Dallas, Tex., "What Is the King's Business?" and Orval Morgan of Oklahama City who brought the final message, "The Consummation of His Business." Workshops were conducted and two banquets featured —one a youth banquet and the other the all-Convention banquet with T. W. Overton of Toledo, Ohio, as speaker. Displays were presented by missionaries, Bible colleges and other Christian agencies.

—EVANGELISM—

Word of Life Team Tours Latin America

NEW YORK CITY—The 1956 fall campaign schedule for Jack Wyrtzen —internationally known youth leader and director of the Word of Life Fellowship—will take him from the States for rallies in the West Indies, Central and South America.

Arrangements call for Mr. Wyrtzen and the Word of Life team to leave New York on September 8, and the first stop will be Havana, Cuba. They will then move on to Yucatan and other parts of Mexico, holding rallies in Mexico City, visiting mission stations, and viewing the work among the Indians. Flying to Guatemala, Central America, they will be there through September 20 when they will continue to Costa Rica for meetings in San Jose.

It will be a third visit to Panama for Jack Wyrtzen. This fall's extended meetings in Panama, September 23 through 28, will be under the chairmanship of Lt. General William K. Harrison, Commander-in-Chief of the Caribbean Command.

The next stop mapped out for the trip will be Port-of-Spain, Trinidad. The Island of Margarita (October 2) and Caracas, Venezuela (October 3) will be the last points on the schedule before Mr. Wyrtzen and the team return to New York to begin the fall itinerary in the States.

Orr Revival Team Fills NZ Churches

AUCKLAND, New Zealand — The Revival Fellowship team directed by Dr. J. Edwin Orr, and composed of Rev. Willam Dunlap (Presbyterian), Mr. Robert Doing (Anglican), and Miss Corrie Ten Boom, has completed four more campaigns in New Zealand.

The series at Palmerston North, seat of one of the world's best known agricultural schools, Massey College, began in the Baptist church there, overflowed to St. Andrew's Presbyterian and then crowded the theatres, with scores of people, young and old, making decisions for Christ. Ministers reported measures of revival in their congregations after the series concluded.

Campaigns were conducted also on the East Coast of South Island and at Westport on the West Coast of New Zealand. The Team is booked solid for the rest of the year and has been forced to turn down other invitations.

——REFORM——

Religious Groups Score "Teen Beer"

WASHINGTON, D. C.—(RNS)—The Methodist Board of Temperance here condemned a growing practice of marketing an old Prohibition Era product called "near beer" as a new "Teen Beer."

A statement by the board said that some brewers are beginning to bottle the beverage which resembles beer identically in all respects except alcoholic content as a special product for teen-agers. The board added it had received protests from parents in Minnesota, Michigan, Wisconsin and Ohio, asking that temperance groups consider measures to halt the practice.

A spokesman from the Women's Christian Temperance Union in Washington said, "The whole business is an attempt to get young people to think that beer cans are the thing to have." She observed that 29,000 barrels of the cereal beer were manufactured in 1955 and that consumption is rising as the "Teen Beer" is promoted in grocery stores and in radio commercials.

TOE-HOLD ON AFRICA

WILL WE LOSE IT?

First: Thank God for 86 years of missionary evangelism in Africa.

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- Less than 5% of Africa's total population are professing Christians (Protestants)
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- Egypt is calling for $50,000,000 to take Africa for Mohammed.
- With critical shortages of Christian literature, Communists are producing an average of four pieces of literature for every person in Africa!

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- Train African Christians in soul-winning.

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LAYMEN

Gideons Say Japanese "Begging for Bibles"

ATLANTA, Ga.—(RNS)—People in Japan are "begging for Bibles" in greater numbers than Gideons International can supply them, according to its representative in that country.

Richard J. Holzwarth told the 1,000 visitors and delegates attending the fifty-seventh annual convention here of the Protestant businessmen's organization that, although only a relatively small part of Japan's population is Christian, it is "basically a religious country." He said that 300,000 bilingual Testaments have been distributed in Japanese colleges alone and that a large part of its 609,000 university students and 2,590,000 high school pupils are potential outlets for Christian literature. Other important potentials, Mr. Holzwarth said, are the country's 51,247 hotels with their 377,810 rooms.

Kanzaburo Momotani, Gideons' president in Japan, reported that each member of the organization's Japanese branch donates 500 yen to the movement and pledges himself to bring at least one new person into the church each year.

Gideons International has distributed a grand total of 32,373,248 Bibles, Testaments and Gospels since its founding fifty-eight years ago, President Raymond R. Lindsey reported to the convention.

During the year new "camps" (branches) of Gideons International were established in Taiwan (Formosa), Hong Kong, Australia, and New Zealand, reported the organization's international extension committee.

P. J. Zondervan of Grand Rapids, Mich., chairman of the extension committee was elected president of Gideons International, succeeding Ronald R. Lindsey of Little Rock, Ark., who had headed the Protestant businessmen's organization since 1953.

INTER-CHURCH

Catholic Laymen Mobilized In Church Census Program

INDIANAPOLIS, Ind.—"Operation Doorbell" is the appellation given a recent "joint simultaneous crusade for souls" launched by the Catholic Church in Indiana. Called the "Catholic Census and Information Program," the purpose of the crusade was threefold: Secure an accurate census of all active Catholics, locate and reclaim "fallenaways," and invite churchless families to services and particularly to Religious Information Forums conducted twice a week in every parish in the state.

In hundreds of parishes a "Novena for Conversions" was conducted, and in virtually every parish a "Holy Hour for Conversions" was held when the canvassers started out on their mission. Some 32,000 men and women volunteered their services for the canvass, each devoting a minimum of sixteen hours. The canvassers were carefully trained in the technique of extending a kind and gracious invitation to unaffiliated families to attend the

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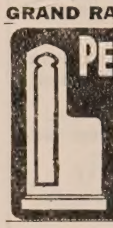

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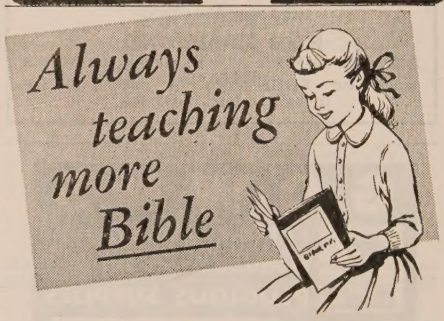

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—PUBLIC AFFAIRS—

"In God We Trust" Official US Motto

WASHINGTON, D. C.—(RNS)—A bill making "In God We Trust" the official motto of the United States was passed by the Senate—after having earlier received House approval—and sent to President Eisenhower for signing into law.

In 1865 Congress voted to permit the phrase to be used on certain coins and in 1908 made it mandatory on some coins. Last year the national legislature voted to require use of the motto on all coins and all paper money. Currency bearing the phrase is expected to appear in circulation about the latter part of 1957. "In God We Trust" also appears on the 3-cent stamp of the 1954-55 regular postage issue and on the 8-cent stamp used for overseas correspondence.

Senator Joseph O'Mahoney (D.-Wyo.), who presented a favorable report on the bill, pointed out that "E Pluribus Unum," long considered an unofficial motto, is unsatisfactory because few people know what it means.

POAU Asks Church-State Plank in Party Platforms

WASHINGTON, D. C.—(RNS)—Requests that a plank on separation of Church and State be included in the 1956 platforms of the major political parties were sent to Republican and Democratic officials by Protestants and Other Americans United for Separation of Church and State.

Dr. Glenn L. Archer, executive secretary, said the appeal was made in an open letter to Sen. Prescott Bush (R.-Conn.) and Rep. John W. McCormack (D.-Mass.), chairman respectively of the Republican and Democratic conventions' platform committees.

Dr. Archer said they were based on the organization's conviction that "the threat to religious liberty is implicit in an alarming number of current legislative proposals and acts."

"Pray for Peace" Slogan Authorized by Congress

WASHINGTON—Fifty of the nation's largest postoffices began August 1 to use stamp cancellation dies carrying the slogan "Pray for Peace."

Postmaster Arthur E. Summerfield has ordered similar dies for other first and second class postoffices throughout the country. They will be put into use as soon as delivered by the manufacturer. Use of the cancellation dies were authorized by Congress last June.

Circuit Riders Exposes Social Gospel Activities

CINCINNATI, Ohio—Circuit Riders, Inc., a national independent group of Methodists who expose and oppose the use of church facilities, programs and personnel for the propagandizing of socialistic activities, has published *A Compilation of Records 2109 Methodist Ministers* which indicates in part the political, economic and "so-

GREAT NORTHWEST PROPHETIC CONGRESS

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The last of the 1956 Congresses on Prophecy will be held in the Hinson Memorial Baptist Church in Portland the fourth week in October, opening Sunday, the 21st.

The same outstanding panel of noted students of prophecy that will be heard in Los Angeles Church of the Open Door October 7-14, will speak at the Portland Congress. Among them are:

John F. Walvoord	Albert J. Johnson
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Albert J. Lindsey	R. L. Powell
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The Portland Congress is sponsored by the evangelical ministers of Portland, under the chairmanship of Dr. Ernest Malyon.

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cial gospel" activities of 2109 American Methodist clergymen. The organization states that this record speaks clearly for itself—no inference beyond the text is made or implied.

Circuit Riders, Inc. suggests that lay and ministerial church members re-evaluate and reach their own conclusions regarding the results of college, seminary, and other church-school training which places so much emphasis on political-economic and social gospel matters related to the animal and material appetites and desires of man, with a resulting proportional neglect of spiritual values and basic beliefs of religion.

A free copy of this book is available to church organizations, the press, libraries, patriotic societies and governmental agencies. The book is available to individuals at the national headquarters of Circuit Riders, Inc., 18 E. Fourth Street, Cincinnati, 2, Ohio, at $1.00 per copy postpaid.

US Religious Census May Be Discontinued

WASHINGTON — (RNS) — A cutback in appropriations makes it impossible for the US Census Bureau to conduct the scheduled census of religious bodies in 1957, a bureau spokesman said recently. No funds were included in the 1957 budget for this purpose.

Since the present law calls for such a census each ten years, the next regular one would be put off until 1967. Funds were refused in 1946 and again this year, therefore bureau officials consider the law requiring a census of religious bodies questionable.

If there is "substantial public demand" for such action, the regular 1960 census of all Americans could include a question about their religious affiliation, the bureau spokesman said. Final decision will be required by 1958, when the 200 million individual questionnaires to be used in the 1960 count will be printed.

PERSONALIA

Paul P. Petticord, president of the National Association of Evangelicals, has spoken this summer in a number of churches and denominational meetings in the Central and Midwest Regions. He represented the NAE at the general assembly of the Church of the Nazarene, Kansas City, Mo.; in Indiana he spoke at the Fort Wayne United Missionary Church, the Cedar Road United Missionary Church of Osceola, the South Bend Wesleyan Methodist Church and the South Bend Gospel Center, and represented the NAE at the Indiana annual conference of the United Missionary Church in Elkhart. He also attended meetings of the World Evangelical Fellowship in Providence, R.I., and conducted services in North Kingston, R.I., and Schenectady, N.Y.

Paul S. Rees, pastor of First Covenant Church, Minneapolis, Minn., and former NAE president, has been ministering in Great Britain this summer —at North London Keswick and at the famous international Keswick in the north of England.

T. E. McCully, executive secretary of Christian Business Men's Committee

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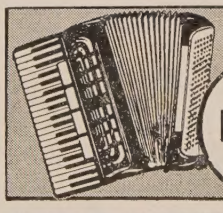

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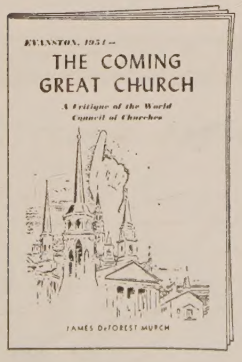

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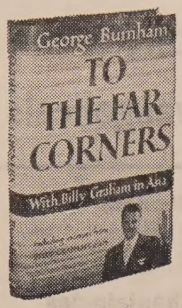

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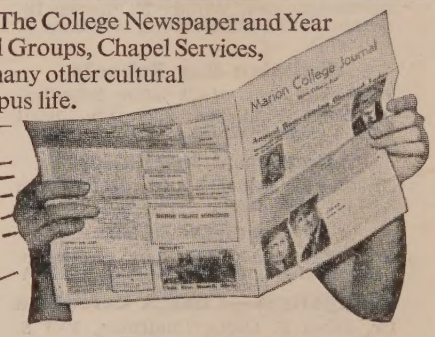

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International, was recently awarded a Doctor of Laws degree at Wheaton College.

Clyde W. Taylor, director of Public Affairs for NAE and executive secretary of the Evangelical Foreign Missions Association, attended the annual meeting of the Evangelical Confederation of Colombia at Bogota while on a tour of South American missionary fields.

Harold B. Kuhn, of Asbury Seminary, Wilmore, Ky., accompanied by Mrs. Kuhn, ministered for his eighth summer among the people of Germany. The Kuhns joined local workers in presenting the Gospel to refugees from the Soviet Zone, gave some time to tent meetings, and conducted Bible studies and revival services in a number of homes for girls who were left homeless by the break-up of their homes in the area of Red occupation.

H. H. Janzen has resigned as president and instructor of the Mennonite Brethren Bible College of Winnipeg, Manitoba, to accept an assignment to minister in Europe. He will be succeeded by Rev. John A. Toews, dean of the Bible College.

* * * *

Prelude to Tyranny

(Continued from page 6)

problem of fear as it affects both its leaders and its membership, for fear is fast robbing both the ministry and laity of individuality and strength of character. It is rapidly making preachers men-pleasers instead of men of God with a sense of prophetic urgency. This, then, is the prelude to tyranny. It is also an indication that the salt is fast losing its savor with the inescapable consequence that moral and political corruption is upon us. With such decay in the body politic, coupled with wholesale destruction of personality, we shall soon fall victim to some form of tyranny. There is nothing greater in all the universe than personality and the consequence of its loss is beyond human computation. A highway man can deprive me of my wealth; but by dint of hard work and frugality, I may in part regain my lost fortune. A slanderous scandalmonger may by false accusation and innuendo damage my reputation so that for a time my closest friends may shun me. But a man who, by threats and intimidations, succeeds in reducing my character and personality to a state of spineless insipidity so that I no no longer dare or am capable of making vital choices and decisions of my own—that man has destroyed a part of my very being. To me such a loss is irreparable, for then I shall have lost my own soul. Therefore, men responsible for the spread of such soul-destroying movements are traitors to both God and man and deserve to be exposed and incarcerated as the most dangerous of all criminals.